

MISCELLANEOUS.

OUR FRONTISPIECE.

In the history of civilization Columbus has become a representative of man's confidence in the reliability of the reasoning faculty. He boldly ventured into the open and unknown ocean never crossed by sailors before him, and he did so against the common belief, firmly established in his days, in the unfeasibleness of the undertaking, because he had faith in science. In this sense Schiller praises him in these lines:

“Sail, O thou sailor courageous!
Ne'er mind that the wit will deride thee.
And that thy boatswain will drop
Wearied of work at the helm.
Sail, O sail on for the West:
There the land must emerge from the ocean.
As thy vaticinal mind
Clearly perceiveth e'en now.
Trust to the God who thee leadeth,
And cross the mysterious ocean.
Did not the land there exist,
Now would it rise from the deep.
Truly with genius Nature
Has made an eternal alliance,
What he has promised, forsooth,
She, without fail, will fulfil.”

BOOK REVIEWS AND NOTES.

DIE WAHRE EINHEIT VON RELIGION UND WISSENSCHAFT. Vier Abhandlungen von J. H. Ziegler. Zurich: Art. Institut Orell Füssli. 1904. Pp. 192. Price 4 marks.

Dr. Ziegler publishes his book on the “True Unity of Religion and Science” because he is convinced that he has something of importance for the public. But we fear that he is over sanguine. In the preface he complains of the indifference of certain representatives of science who showed his lucubrations the cold shoulder, rejecting them as the fantasies of a *dilettante*. Dr. Ziegler comes to the conclusion that nature is a self-evident substance

(selbstverständliche Substanz), or a substantial self-evidence (substanzielle Selbstverständlichkeit), and his conclusion stated on page 17 is summed up in the sentence that the beginning of true wisdom is the end of all folly.

The second part is devoted to the "True Character of So-called Gravitation." The third treats of the "True System of Chemical Elements" and their combination according to the universal world-formula, and a diagram of concentric circles inserted at the end of the book is the graphic representation of this system of chemical elements. The fourth treatise is on the "Sun-god of Nippar" and has for an appendix a few interesting illustrations, among which we note especially that of an antique German sun-chariot in bronze.

THE FINALITY OF THE CHRISTIAN RELIGION. By *George Burman Foster*. Chicago: University Press, 1906. Pp. xiii, 518. Price, \$4.00 net.

This book comprises two courses of lectures delivered in 1902 and 1903 before the Harvard Summer School of Theology. These lectures have been enlarged and the popular style of the platform has been replaced for the most part by a more formal treatment. The book, as it stands, portrays the development of the author's own experience. He believes that many thoughtful people are passing through similar experiences and hopes by this record of his own to be of some comfort and assistance to them. For a motto he takes Kant's words on religious criticism: "Our age is, in every sense of the word, the age of criticism, and everything must submit to it. Religion, on the strength of its sanctity, and law, on the strength of its majesty, try to withdraw themselves from it; but by doing so they arouse just suspicions, and cannot claim that sincere respect which reason pays to those only who have been able to stand its free and open examination."

By the criterion of science which "knows no other law than its own and no other authority than truth," the book undertakes to investigate the reasons for believing that Christianity is the ultimate religion of mankind. After a chapter containing the history of thought on the subject, the discussion is divided into two parts, the one destructive, the other constructive: "Authority-Religion (= supernaturalism) and Naturalism," and "The Finality of Christianity and the Idea of Development." In the first part the rise, development, and disintegration of Christianity as authority-religion are treated and also the history and critique of naturalism. This part the author feels may antagonize many of the ministry and in his introduction he enumerates several considerations which he thinks will justify his attitude in their eyes. He says also that "after generous allowance has been made for exceptions, the ministry, in matters where science has the right to adjudicate, is too sure where science doubts. Veraciousness of character, the sense for truth, verity and purity of personal conviction, courage and power of disposition—these are the great desiderata of the ministry in modern culture, and these qualities can be developed and matured, in the case of many, by encouraging them to face, at the cost of honest pain, the scientific doubt as to the finality and indispensableness of our Christian faith." From thoughtful people among the laity he anticipates less opposition.

The second part is devoted to the constructive side of the task. To this end the respective merits of the dogmatic and the religio-historical methods are examined; and finally "in the light of the mystery and underivability of personality, on the one hand, and of evolution, on the other," the problem of the book is discussed. As the discussion in the previous part in its negation of the religion of authority might fail because of its destructive mission to win the support of clericalism, this section, devoted to the religion of personality, the author expects will arouse opposition on the side of "naturalism."

THE MEDICAL FEATURES OF THE PAPYRUS EBERS. By *Carl H. von Klein*. Chicago: American Medical Association, 1905.

Dr. Carl H. von Klein has published a pamphlet on *The Medical Features of the Papyrus Ebers* in which he gives an account of the discovery of this remarkable manuscript, and point out that at the time when it was written down, about 1600 B. C., the Egyptians must have been in possession of a fair knowledge of anatomy and pathology. He makes reference to other documents of a medical nature, and publishes the pictures of two medicine chests belonging to Egyptian queens, one the wife of Pharaoh Menuhotep of the eleventh dynasty, 2500 B. C.; the other a stone chest the date of which is not determined. Dr. von Klein also refers to the anatomical and medical knowledge of Moses and other Biblical writers, but without making use of the critical apparatus which he could find in the modern theological literature on the Old Testament. His theory that Moses owes all his knowledge to Egyptian priests, will scarcely be tenable.

The author also states that he has translated the Papyrus Ebers into English, and he expects to have established the fact that medicine up to the time of Hippocrates, and from that time until the present day, has been built on the foundations of that of the ancient Egyptians.

CONTRIBUTIONS TO THE STUDY OF THE BEHAVIOR OF LOWER ORGANISMS. By *Herbert S. Jennings*. Washington: Carnegie Institution, 1904. Pages, 256.

This volume of the Carnegie Institution publications contains the result of investigations which were carried out by the aid of certain grants from the Institution. Some of the subjects treated are as follows: Reactions to Stimuli in Certain Organisms, The theory of Tropisms, Physiological States and Methods of Trial and Error in the Behavior of Lower Organisms, and The Movements and Reactions of *Amœba*.

EVOLUTION: RACIAL AND HABITUDINAL. By *John T. Gulick*. Washington: Carnegie Institution, 1905. Pp. 269.

In this volume the author brings together the results of his investigations concerning the factors of organic evolution. The body of the volume contains an exposition of the fact that all evolution as we now observe it is divergent, and that other factors besides natural selection are absolutely necessary for the origin and continuance of this divergence. The appendix contains portions of his theory of divergence, formerly published in the *Linnean Society's Journal* and now carefully revised. The subjects treated are, broadly, Biologic Laws, Evolution of Natural Species, Divergence Under the Same En-

vironment, The Four Segregative Principles, and Principles Producing Allo-gamic Evolution.

BEHAVIOR OF THE LOWER ORGANISMS. By *H. S. Jennings*. New York: Columbia University Press, 1906. Pp. xiv, 366. Price, \$3.00.

This work by the Assistant Professor of Zoology in the University of Pennsylvania forms the tenth number in the Columbia University Biological Series, and is the result of a year of uninterrupted research by the author in the Carnegie Institution of Washington. It was designed primarily as an objective description of the known facts in regard to the general bodily movement of lower organisms, especially animals, that would be useful as a companion to actual laboratory experimentation as well as to the general reader. Parts I and II, "Behavior of Unicellular Organisms," and "Lower Metazoa," undertake to present simply biological facts that would include facts required for a refutation of the author's own theories, if such a refutation is possible. These theories are presented in Part III, with an analysis of the facts contained in the first two parts. The book is furnished with a bibliography which includes most of the more important papers on the lowest groups, and a very thorough index.

UNE LEÇON ÉLÉMENTAIRE SUR LE DARWINISME. Par *L. Errera*. Brussels: Lamertin, 1904. Pp. 85.

The author is professor at the University of Brussels and a member of the Royal Academy. This is the second edition of his "Elementary Lesson on Darwinism" and is considerably revised and enlarged, in order to utilize a number of interesting and suggestive facts which have come to light since its first publication. Most important of these M. Errera considers the results of the investigations of Professor De Vries. He holds that this great scientist's theory of mutation forms a complement to Darwin's evolutionary theory instead of overthrowing its hypothesis as is superficially considered to be the case. This "Elementary Lesson on Darwinism" is preceded by a history of the evolutionary idea and the intellectual crisis which the author claims Darwinism has brought about.

LA DEROGABILITA DEL DIRITTO NATURALE NELLA SCOLASTICA. Da *Alessandro Bonucci*. Perugia: Bartelli, 1906. Pp. 292.

Professor Bonucci of the University of Camerino presented this work on "The Disrepute of Natural Law in Scholastic Philosophy" as a thesis for his doctor's degree which was unanimously awarded him by the Philosophical Faculty of Rome *cum laude*.

He considers that the history of natural law will show two main periods in its development, the Grecian period where it had its origin, and the period of the Scholastics who disregarded its importance. In his discussion he treats first the predecessors of the Scholastics, Aristotle, Plato, etc., and then the first period of the scholastics. Then follows the period from Alexander of Hales to Albertus Magnus with a chapter devoted to St. Thomas Aquinas and Duns Scotus, after which follows a chapter on the influence of nominalism and another on the jurists and their attitude towards natural law.

THE TRUE DOCTRINE OF PRAYER. By *Leander Chamberlain*. Foreword by *Rev. William R. Huntington*. New York: The Baker & Taylor Co., 1906.

The volume before us is an exposition of the orthodox conception of prayer, which is prefaced by the Rev. Dr. William R. Huntington, Rector of Grace Church, New York. He insists in his Foreword on the paramount importance of prayer, saying: "Gladness goes out of religion just in proportion to the rate at which we lose faith in prayer. It is impossible to serve happily a God with whom we are not on speaking terms."

We are not orthodox, certainly not in the sense of traditional dogmatism, and yet we find much that is good and true in the present volume; yea, in the most important points, there is a great agreement that might appear unexpected in consideration of the difference in our view-points. Though we have replaced the traditional God-conception by one which to the childlike believer appears as pale and abstract, we yet retain the faith in the reality of this omnipresent and all-efficient deity, and we have no objection to a conception which remains "on speaking terms" with God. We have in prior explanations, for instance in our booklet *Religion of Science*, insisted that prayer in the sense of begging is to be abolished, and that practically the Lord's Prayer is a petition for weaning from the prayer-craving. Prayer ought to be no praying at all but a method of self-discipline. It should not be an assimilation of God to us, but an attuning of ourselves to God. In this sense Jesus taught his disciples to pray a prayer that would lead them to dispense with praying for the fulfillment of their own wishes, and it is in this sense that Mr. Chamberlain has written his book, which is sufficiently characterized in the following quotation:

"Suppose that in deference to the suggestion of a 'test' of prayer for physical results, Christians should assemble to pray for rain from a clear sky, or for rushing wind while the normal conditions of wind are absent.

"If they really pray, they must, in effect, sincerely say, 'Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done. as in heaven, so on earth. If, in thy perfect wisdom and love, thou dost deem it best to send rain from cloudless skies, or wind from air unmoved by heat and cold, in order that thus, to those who require a 'sign,' may be given the proof which they think will be convincing; then we plead that thou wilt send the rain and cause the wind to blow. Our desire is that to all minds and hearts thy gracious ways may be savingly known. But if the required results are not in furtherance of the highest good of all thy universe, we pray that they be not wrought. Thy will be done.'

"Let it still be remembered that true prayer of essentially other sort than that is impossible; that the divinely imparted and divinely revealed nature of prayer forbids aught else."

POEMS OF PERSONALITY. By *Reginald C. Robbins*. Cambridge: Riverside Press. 1904.

These consist of twenty-nine imaginary soliloquies, whose speakers vary in time and condition from Moses and Pharaoh of old to Nansen and Tesla. In method they are clearly inspired by Browning's inimitable monologues, although no attempt is made to introduce such external realistic features of

scene or companionship, as help to make analogous poems of Browning a triumph of dramatic art.

The viewpoints taken by Mr. Robbins, however, are often interesting and well-imagined. Pharaoh is represented as Descendant of the Sun, Lord over all, who long had pity on his subject people. He regrets that he did not forbear this one time more to drive them to the deserts and their death, but feels that he was impelled to this unworthy action by the sorceries of their own leaders. He finally sends for his chariot and bowmen with the kind motive of bringing back the Israelites to his protecting power. Buddha, in meditation, conceives a new faith similar to his own, whereby in some future life he might lighten the world's burden by suffering for others. Pilate discusses the conflicting arguments that lead to his final decision, and Judas' remorse causes him to give thanks that others are to be saved "by my perdition through the Master's word!" Hegel is made to discuss whether or not he would wish to be called Christian, Wordsworth still discourses on immortality, Browning comments on over-appreciation of his poems, while Dreyfus is made to accept his doom without petulance or desperation. Each gives the pros and cons of the subject in connection with which he is best known in the world, but all use the same diction, whether prophet, artist or scientist, of whatever century or continent.

The Right Honourable Lord Reay, President of the Royal Asiatic Society, in the course of his address at the Anniversary meeting, published in the present current number of the *Journal* for July, etc., page 769, made the following remarks:

"It is with great pleasure that I allude to the excellence of our *Journal*, and to the way in which it holds its own among other similar publications. It is the representative of the Society in the world of Orientalists everywhere . . . the number and especially the quality of those who contribute to the *Journal* cannot be said to be upon the down grade. I should like to call attention to the articles by Professor Mills of Oxford on the Pahlavi texts of the Yasna. They are especially valuable as it is now recognized that no further labor upon the Avesta of an exhaustive nature can be attempted until all the Pahlavi texts have been treated in a similar way. . . .

"The Arabic articles from the pen of Professor Margoliouth, of Oxford, are of great value to scholars; Persian is represented by Professor Browne of Cambridge, whose knowledge of Persian poetry is unrivaled.

"He has dealt with the lives and writings of two hitherto little known poets."

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